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ABSTRACT

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 10 titles deal with the following topics: (1) the television sermons of Jerry Falwell, W. A. Criswell, Robert Schuller, Jimmy Swaggert, James Robinson, and Howard Estep; (2) the preaching of Wallace E. Fisher; (3) Theodore Roosevelt's inventional stance, 1910 to 1912; (4) Daniel Berrigan's defense at the trial of the Catonsville nine; (5) the speechmaking of Jerry Falwell and Greg Dixon of the Moral Majority and evangelist James Robinson; (6) the Sadat-Begin peace negotiations; (7) the transcendental voice of Catholic priest Isaac T. Hecker; and (8) the rhetoric of John Randolph of Roanoke, Virginia. (FL)

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Abstracts of the following dissertations are included in this collection:

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A RHETORICAL ANALYSIS OF SELECTED TELEVISION SERMONS

Appel, Edward Charles
A DRAMATISTIC STUDY OF THE PREACHING OF THE REV. DR. WALLACE E. FISHER

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THE MAN IN THE ARENA: A RHETORICAL ANALYSIS OF THEODORE ROOSEVELT'S INVENTIONAL STANCE, 1910-1912

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A BURKEAN ANALYSIS OF THE MESSAGES OF THREE TELEVISION PREACHERS: JERRY FALWELL, ROBERT SCHULLER, AND JIMMY SWAGGERT

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A RHETORICAL ANALYSIS OF SELECTED TELEVISION SERMONS Order No. DA8409203

ALEXANDER, DANNY LEE, PH.D. *Texas Woman's University*, 1983. 370pp.

One of the most important forms of oral and written rhetoric today, and yet perhaps one of the least studied forms, in the sermon. Because the sermon has primarily developed in western civilization as a form for persuasion with its main objective to propagate the doctrine of Christianity, it may be regarded, with these qualifications, as the most frequently used and enduring form of public speaking. The rhetorical art form of the sermon has continued since its inception prior to the Middle Ages when the form was developed and refined by St. Augustine into what is presently identified as homiletics.

This dissertation examines the current style of sermon as one of the most popular forms of rhetoric today, particularly in relationship to the medium of television. The primary objective of this study is to analyze rhetorically the sermon in the field of television-evangelism.

Through arbitrary selection, six television ministers, Jimmy Swaggart, James Robison, Jerry Falwell, W. A. Criswell, Robert Schuller, and Howard Estep, were chosen who demonstrate various approaches in sermonizing, with the focus of this study examining these ministers' use and development of the inventional artistic proofs of ethos, pathos, and logos within their messages.

The methodology employed to research this topic is chiefly based upon a study of the primary sources, the television sermon. Six sermons, one by each minister, were recorded and then transcribed. After transcription, the sermons were explicated according to rhetorical persuasive devices included within them. Specifically, the use of the inventional artistic proofs of ethos, pathos, and logos, and the various rhetorical figures which are employed within the sermon in order to develop each type of proof served as the primary approach for analyzing the sermon.

After the television sermons were examined in regard to the inventional artistic proofs, it was discovered that the frequency of use of each proof varies with each sermon; also, each television-evangelist differs among the group as to which artistic proof he is more inclined to employ.

A DRAMATISTIC STUDY OF THE PREACHING OF THE REV. DR. WALLACE E. FISHER Order No. DA8410178

APPEL, EDWARD CHARLES, PH.D. *Temple University*, 1984. 270pp. Adviser: Dr. Ralph Towne

The Rev. Dr. Wallace E. Fisher was Senior Pastor at Trinity Lutheran Church, Lancaster, Pennsylvania, from 1952 until his retirement in 1982. Ultimately he achieved striking success there as a preacher and pastoral leader as evidenced by sharp increases in membership, attendance at worship, giving, evangelical outreach, and demand for his books on Trinity's growth and for his services nationwide as a lecturer on homiletics.

This success came, however, only after a three-year period of unrest and rebellion. Parishioners' statements of discontent focused on Dr. Fisher's preaching. Analyzed in terms of Clark's criteria for the sermon genre--certainty, subordination to Divine truth, abstractness, presentism, and coherence--that preaching was found to be generically irregular. First-person pronouns abounded. Presentation of self as authority and example was conspicuous and recurrent. Concrete, substantive arguments in support of controversial positions characterized Dr. Fisher's not infrequent "political-involvement" sermons.

The research problem, then, was how to account for the rhetorical success that followed and overcame the predicted rhetorical difficulties. The philosophy of Dramatism, as presented by Burke, was chosen as the critical perspective. Nine "indexes of dramatic intensity" were inferred from Dramatistic principles and served as the primary tools of analysis. They are characteristics of dramatic action featured by Burke raised to a level of perfection. They are (1) radical human freedom, (2) high group value or aspiration, (3) heroic group or individual sacrifice, (4) furious conflict with the forces of evil, (5) common-ground, or blood-brother, scapegoating, (6) the risk and threat of ruin, (7) the perfected redemptive vision, (8) management of identification through adept self-projection by the speaker, and (9) "socialized" scenic placement of the dramatic action. Two other sets of criteria, five "indexes of audience anxiety" and a Dramatistic standard of "truth," were likewise inferred and applied.

An integrated series of six messages delivered during the Lenten session of 1980 were so analyzed and evaluated. Dr. Fisher's sermons were found to be intensely dramatic on all scales and powerfully "truthful." How his forceful drama solved his problem was explained on the basis of the proposed criteria. Implications for Dramatistic scholarship and for the theory of rhetorical genres were discussed.

THE MAN IN THE ARENA: A RHETORICAL ANALYSIS OF THEODORE ROOSEVELT'S INVENTIONAL STANCE, 1910-1912 Order No. DA8410181

BARTLEY, SHIRLEY, PH.D. *Temple University*, 1984. 310pp. Chairperson: Professor Donald H. Ecroyd

This dissertation talks about the inventional stance which characterized ex-President Theodore Roosevelt's rhetoric between 1910-1912. The study describes the origin, nature, and development of Roosevelt's inventional stance which was commonly known as the New Nationalism. Roosevelt popularized the New Nationalism during the presidential campaign of 1912 when he broke away from the Republican party and created his own political party which was known as the Progressive party.

The research method followed was historical analysis based upon primary sources such as memoirs, letters, and turn-of-the-century periodicals. Secondary sources included biographies and historical commentaries. By and large what was absent in the earlier commentaries was a central and critical concern with Roosevelt's discourse. For this reason, the current study kept as its focus Roosevelt's inventional stance and by so doing has tried to provide a fuller understanding of the selection, arrangement, and function of his principal ideas and values.

In this study, Roosevelt's inventional stance between 1910-1912 has been systematically examined. This study has sought to interpret and make meaningful the process by which Roosevelt defined and enhanced the ideational content of his messages. The critical focus has remained upon how Roosevelt defined and formulated issues, justified his policies, constructed his arguments, and chose his language to advance his ideas. This focus has provided the basis for generalizations about the pattern of Roosevelt's rhetorical behavior.

By keeping Roosevelt's the texts of his messages as our central and critical concern, we have a sound basis for understanding the shared prejudices and experiences which interacted between the speaker and his audiences. This focus has helped to isolate what was significant and meaningful about Roosevelt's persuasive powers. Roosevelt's discourse between 1910-1912 contained numerous controversial proposals such as the recall of judges. His speeches during this period were more than just political statements. They reflect the mature and uncensored thoughts and feelings of an elder statesman who tried to correct the inadequacies in the American system of government. Striving for social justice and popular rule, Roosevelt was totally committed to reform measures that he felt were necessary to cure the ills of the body politic. . . . (Author's abstract exceeds stipulated maximum length. Discontinued here with permission of author.) UMI

A BURKEAN ANALYSIS OF THE MESSAGES OF THREE TELEVISION PREACHERS: JERRY FALWELL, ROBERT SCHULLER, AND JIMMY SWAGGERT Order No. DA8409030

DUPREE, JAMES VINCENT, PH.D. *The Pennsylvania State University*, 1983. 397pp. Adviser: Herman Cohen

Focusing solely on selected sermons by Jerry Falwell, Robert Schuller, and Jimmy Swaggert, this rhetorical analysis seeks to answer the basic questions: *What are the world views and invitations to action of these television ministers as demonstrated in selected televised sermons: and how do they affect the choice of rhetorical strategies by these preachers?*

A dramatistic pentadic framework is used to examine the ministers' perspective, subsequent reasons for action, and strategies for identifying with the audience. Their perspectives are broken down into the context of their messages, the agent responsible for action, and the means available for action. Reasons for action are broken down into the action requested in each sermon and the suggested result. The ministers' efforts to identify or join with their audience are examined through an analysis of the identities offered to the audience and the common ground that is created.

All three ministers see a simple, largely causal world where people merely need to understand the "truth" to solve their problems. The greatest differences in these television ministers appear in their identification strategies. Rev. Falwell offers his audience a position to join but does not become one with them. Rev. Swaggert draws his audience to himself and God. Rev. Schuller achieves a close identity with his audience through the expression and affirmation of basic American cultural myths.

The messages of these ministers call the audience to join the individual minister, not Christianity. It is doubtful that Rev. Falwell or Rev. Swaggert will achieve their stated goals. Rev. Schuller has the greatest potential for achieving his goal.

RHETORICAL ANALYSIS OF DANIEL BERRIGAN'S DEFENSE AT THE TRIAL OF THE CATONSVILLE NINE

Order No. DA8411752

FRIDAY, ROBERT ANDREW, PH.D. *University of Pittsburgh*, 1983. 340pp.

Berrigan's trial discourse is examined using Richard M. Weaver's Scope's Trial analysis as a precedent. Berrigan's defense is viewed from three perspectives: dialectic (legal), rhetoric and poetic. The analysis demonstrates the three functions of language in discourse: the informative, the persuasive and the expressive.

The dialectical analysis demonstrates that Berrigan's defense was logically fallacious from the legal point of view. This section shows that the legal battle centered on the word "intention" which William Kunstler and the Catonsville Nine used to disguise the presentation of their "intentions" as a legal argument of willful intent.

The rhetorical analysis demonstrates that Berrigan had shared the philosophy and rhetoric of the Catholic Workers who trace their movement to Pierre Theilhard de Chardin. The analysis compares the enthymemes in the anti-war speeches of Dorothy Day, founder of the Catholic Worker and spectator at the trial, Robert Kennedy and Eugene McCarthy to show which representative audience Berrigan would have persuaded and which rejected. Berrigan had published invitations to the trial which had attracted the Catholic Workers and left wing students. The rhetorical analysis shows that Berrigan employed arguments that would have been favored by the Catholic left. Discussion of the self-immolation of two demonstrators associated with the Catholic workers and many arguments for civil disobedience would have been rejected by the Kennedy and McCarthy audiences.

The poetic analysis goes beyond Weaver's trial analysis by investigating the third function of language. Berrigan was an award winning poet who used poetry in the trial and wrote a drama based on the trial. Hoyt H. Hudson's article "Rhetoric and Poetry" is reviewed, along with the ideas of the poet-critics of the nineteenth century. A criterion for "rhetorical poetry" of poet-preachers was defined as: (1) audience is all mankind; (2) subject is perceived through a particular adhered to vision; (3) discourse to be heard by all mankind; (4) expressive-perceptive (rendering a particular perception); (5) effect = enlightenment.

The poetic analysis demonstrated that Berrigan's poetry was rhetorical poetry, before the trial, during and at one place in the drama. Berrigan's additions and deletions from the manuscript to the drama clearly increase the rhetorical power of the drama.

SPOKESMEN FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT

Order No. DA8417172

JEFFERSON, PATRICIA ANN, PH.D. *Indiana University*, 1984. 446pp.

SPOKESMEN FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT illuminates and evalutes the speechmaking of Jerry Falwell, head of Moral Majority; James Robison, Texas evangelist; and Greg Dixon, national secretary of Moral Majority. The researcher selected these men because they are representative of the New Religious-Political Right (NRPR) leadership--influentially, religiously, geographically. By evaluating their language, strategies, and persuasive abilities, the author draws conclusions about the entire NRPR movement.

Her research consisted of scrutinizing current literature and interviewing many of the principals involved in the movement, including Moral Majority leaders Greg Dixon, Nelson Keener, and Cal Thomas. She interviewed objective religion editor John Long of the Louisville *Courier-Journal* and detractors of the NRPR like James Armstrong, the then-president of the National Council of Churches and Bishop of the United Methodist Church. She also observed each spokesman. She spent a week in Lynchburg, Virginia, and participated in the worship services at Thomas Road Baptist Church and observed the graduation exercises at Falwell's Liberty Baptist College. She spent three days with James Robison's crusade in Louisville, Kentucky, and traveled to Texas to do additional research. She observed Greg Dixon at the Baptist Temple in Indianapolis, Indiana, and heard him speak on several occasions at Indiana Central University. In all, she collected thirty-eight tape recordings and five manuscripts of the spokesmen's speeches, sermons, debates, and other public utterances.

The dissertation consists of seven chapters. The first three investigate the NRPR's origins, issues, and audience, respectively. The following three illuminate a salient feature of each spokesman's rhetorical endeavor. The chapter on Falwell deals with his ethos, how varying audiences perceive him, and how this affects his ability to persuade. The chapter on Robison focuses on his delivery, while the chapter on Dixon examines the rigidity of his thinking and his selection of arguments. The final chapter draws conclusion about the NRPR's cultural sources of persuasion and evalutes the difficulties that arise when the spokesmen's style of communication collides with the world at large.

AN ANALYSIS BY RHETORICAL MODELS OF THE SADAT-BEGIN PEACE NEGOTIATION FROM INCEPTION TO COMPLETION

Order No. DA8416357

KIEWE, AMOS, PH.D. *Ohio University*, 1984. 268pp. Director of Dissertation: Dr. John H. Timmis III

This study examines the practice of public speaking by Sadat and Bugin during the negotiation process between Egypt and Israel, 1977 to 1979. The researcher uses the Burkeian dramatistic approach, specifically the pentad and the ratios, as the parameters for creating rhetorical models. Each rhetorical model, constructed on the basis of an analysis of Sadat's and Begin's speeches to the Knesset on November 20, 1977, is analyzed separately and compared to other selected public speaking by the two leaders.

The examination using the rhetorical models, for the negotiation period, reveals consistency in the rhetorical practices of Sadat and Begin. Though each leader was consistent in his rhetorical practice, the two leaders differ significantly in their approach to public speaking. While Sadat spoke at length, incorporating several topics and arguments. Begin kept his remarks close to the main issues. Begin kept his speaking short and less time-consuming, whereas, Sadat expanded his discussions to incorporate all possible arguments.

THE PRACTICAL RHETORIC OF SAMUEL P. NEWMAN

Order No. DA8409512

KREMERS, MARSHALL NELSON, PH.D. *Rensselaer Polytechnic Institute*, 1983. 175pp. Adviser: S. Michael Halloran

Classical rhetoric declined in the early nineteenth century college because utilitarian interest in a stylistic rhetoric was greater than the demand for oratory. The purpose of this study is to examine the importance to our rhetorical tradition of the first rhetoric textbook written for college use by an American. Samuel P. Newman's *Practical System of Rhetoric* (1827) serves as the focus of this study.

European sources are traced to show how theories from abroad shaped the practical precepts in Newman's approach. Newman relied on Common-Sense philosophical views of psychology and epistemology, but he adapted them for an American clientele. Part of that process was to bring belletristic interest in literary criticism to bear on rhetoric. Newman's rhetoric was stylistic, in keeping with the strict separation of style from invention that characterized the "new" rhetoric of the scientific enlightenment. The development of anti-classical or modernist attitudes at Harvard between 1806-1819 shows that others--such as Edward Tyrrell Channing at Harvard--shared Newman's attitude toward style and the belles lettres. Ralph Waldo Emerson is used for comparison and contrast. Emerson reveals the essential conservatism in Newman's approach, the domination of the mechanical model derived from Newtonian assumptions about human nature. Newman succeeded in addressing the utilitarian needs of his age by concentrating on precepts for writing effective prose. His approach to mental discipline was salutary, but his conservatism made his rhetoric too static to fully address the dynamic tensions of his age. He was not able to take advantage of ante-bellum aspirations for an authentic American voice.

A RHETORIC FOR AMERICAN CATHOLICISM: THE TRANSCENDENTAL VOICE OF ISAAC T. HECKER

Order No. DA8413485

LYONS, MARY ETHEL, PH.D. *University of California, Berkeley*, 1983. 263pp.

Isaac Thomas Hecker (1819-1888), an earnest seeker who sojourned in the 1840's from Brook Farm to a Catholic seminary in Europe, shared with other Christian Transcendentalists of his era a preoccupation with writing and talking about religion in the "language of the age." What most distinguished Hecker from other Yankee idealists was that he alone imported a Transcendentalist rhetoric to the Catholic pulpit. Long after the Transcendental movement had lost its vigor, this founder of the first congregation of American priests, the Paulist Fathers, voiced consistently the tenets and expressions of Transcendental idealism.

Aside from all that distinguished Hecker from the parents of his intellectual life--his lack of education, his conversion to Catholicism, his priesthood--a common rhetorical consciousness bound him and the Transcendentalists irrevocably. Hecker inherited from his Protestant companions a passion for fresh forms of expressing orthodox religion. Thus, the sermons which he invented often had more in common with liberal Unitarian and Transcendental preaching than with Catholic preaching of his era.

Hecker sought above all to reconcile his countrymen, to move them--Protestant and Catholic--toward that earthly kingdom he believed to be the inevitable destiny of his nation. However, his public lectures failed to convince the Transcendentalists, always his primary audience when addressing Protestant America, that they might have both Rome and Reason. Nonetheless, his pastoral sermons cleared new ground in his largely immigrant Church with their arguments for greater intelligence and liberty in religion.

After his death, many of Hecker's ideas and expressions were appropriated by those who either misunderstood him or who deliberately appended to his expressions their own intentions. For the most part, those who claimed to promote Hecker's ideas, like the Americanist clergy of the 1890's, knew little of the rhetorical consciousness that gave those ideas their original form and expression. Since then, the historiography about Hecker has most overlooked what a rhetorical analysis of his discourse reveals: that in the nineteenth century this Christian Transcendentalist priest offered his Church a way of expressing itself in the language of its age, a rhetoric for American Catholicism.

THE RHETORIC OF JOHN RANDOLPH OF ROANOKE: A NEW EVALUATION

Order No. DA8412554

WENDELKEN, DAVID HENRY, PH.D. *Ohio University*, 1984. 651pp. Director of Dissertation: Dr. Ted J. Foster

In the early 1800s, John Randolph was seen as an orator of exceptional skill even compared to Clay, Calhoun, and Webster. Randolph played an important role as majority leader in the House during Jefferson's first term. Although Randolph broke with Jefferson, he played a key part in politics until his death in 1833.

But, history has not dealt favorably with Randolph. Although some studies support his image as a skilled speaker, the dominant image is of an eccentric obstructionist. He is seen as influencing history by his states' rights stand that moved the South toward secession.

This dissertation argues that this image is more a product of ideological and sectional bias, than careful study of his oratory. This study seeks to determine if Randolph's rhetoric has been fairly evaluated.

The methodology combines a case-study approach and an experiential perspective with an emphasis on rhetorical strategies. Three major speeches served as the basis for case studies.

The first speech was in 1806 against Gregg's Resolution. It has been cited as an example of Randolph's failings. Previous speeches in Congress recorded in public and private documents provided data for the search for strategies and tactics in this speech.

The second speech was an 1824 attack on Clay and internal improvements. In the dominant view, it represents Randolph's use of states' rights to protect slaveholders.

The third speech came in the Virginia Constitutional Convention of 1829-30. Contemporary accounts suggest it was very effective. It provides a good example of rhetorical strategies in a long campaign.

Several conclusions can be drawn from this study. First, understanding specific obstacles he faced is crucial to assessing his response in a particular rhetorical situation. Second, the case studies demonstrate that Randolph was capable of using a complex series of interrelated strategies and tactics to achieve his goals. Third, the case studies do not support the dominant view of the purposes, effects, and values of his rhetoric. Fourth, this study supports the minority view of his speeches as generally appropriate in organization, substance, and tone. Finally, the study concludes that the dominant view is seriously flawed and a new evaluation is needed.

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